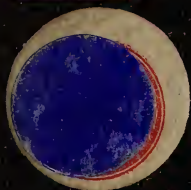


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To His Ex. Andrew Johnson
THOUGHTS *Resident of the*
U. S.
With the hearty good-will of
the Author.

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LABOR IN THE SOUTH,

PAST, PRESENT AND FUTURE,

A. D. McCOY,

RECTOR OF ST. PETER'S CHURCH, NEW ORLEANS.

"Love the truth and peace."—ZECHARIAH viii: 19.

NEW ORLEANS:

PUBLISHED BY BLELOCK & CO., 130 CANAL STREET.

1865.

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Entered according to an Act of Congress in the Clerk's Office of the United States
District Court for the Eastern District of Louisiana, by A. D. McCoy, October 26, 1865.

PREFATORY PRAYERS.

Our Father who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation ; But deliver us from evil : For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Lighten our darkness, we beseech Thee, O Lord, and by Thy great mercy defend us from all perils and dangers of *this night*, for the love of Thy only Son, our Saviour Jesus Christ. Amen.

Lord, we pray Thee, that Thy grace may always go before and follow us, and make us continually to be given to all good works : through Jesus Christ our Lord : Amen.

O God ! merciful Father, who despisest not the sighing of a contrite heart, nor the desire of such as are sorrowful ; Mercifully assist our prayers, which we make before Thee in all our troubles and adversities, whensoever they oppress us ; and graciously hear us, that those evils which the craft and subtilty of the devil or man worketh against us, may, by Thy good providence, be brought to naught ; that we, Thy servants, being hurt by no persecutions, may evermore give thanks unto Thee in Thy holy Church, through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us, for Thy name's sake : Amen.

Direct us, O Lord, in all our doings, with Thy most gracious favour, and further us with Thy continual help : that in all our works begun, continued and ended in Thee, we may glorify Thy name, and finally, by Thy mercy, obtain everlasting life through Jesus Christ our Lord : Amen.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore : Amen.

THE ORPHANS OF OUR SOLDIERS.

The money realized by the author, from the sale of this book, he intends to invest chiefly for the benefit of the widows and orphans of our soldiers. Especially he purposes to establish, if possible, this autumn, a Classical and English, Agricultural and Mechanical School, male and female, principally for them, with branches in and near New Orleans.

Those boys who continue with us until they are twenty-one years of age, and those girls who remain to the age of eighteen, will have an account kept of the actual cost of their living and education, and of the exact amount of the earnings of their labor. And the day they severally attain their majority, they will each receive the amount they have earned more than they have cost. So that each industrious boy should have for his share from one to three thousand dollars at least; and each girl not less than one thousand dollars, with which to commence their conflict with the outside world. Boys or girls leaving, or expelled, before they are of age, will forfeit what they may have earned.

It is intended that the discipline of the school shall be strict, but exercised upon Christian principles. The law of the school is the ten commandments, as summed up by our Lord, and interpreted in the Church Catechism, as found in the Appendix.

The following correspondence, held in 1863, indicates our object and its approval:

LIVINGSTON, Sumter County Ala.,)

September 4th, 1863.)

To His Excellency Jefferson Davis, President of C. S. A :

DEAR SIR: Although I know your cares to be innumerable and your time to be very precious, yet I venture to send you the enclosed circular, and ask your opinion concerning the industrial feature of the proposed school.

I wish to dignify labor, to convince all men in the Confederacy, that honest work is honorable employment for all classes of men. I am sure it is so, but the popular opinion is different. Since the glorious Son of God wrought with Joseph, a carpenter, all degradation has been removed from the occupation of a mechanic.

If you agree with me in this opinion, a few words from you, whom I esteem as now holding the highest position of any living man, will go far towards putting this subject in its true light before the citizens of the Confederacy, and the inhabitants of the world.

I am, and have long been, an undoubting believer in the divine institution of slavery. But I believe the temporal and eternal well-being of slaves, and the production of their labor, are not what they would be if all the young men in our country, and the women too, were practically acquainted with what it is to work.

The industrial feature of the school is borrowed from the Children's Home of the Protestant Episcopal Church in New Orleans, which I had the pleasure of commencing four years ago, under the advice and with the full approbation of Bishop Polk.

When I was exiled from that city with my family on the

4th of June last, I missed the Home, where I was in the habit of meeting every morning about thirty boys and twenty girls. And I do earnestly hope that the Shepherd of Israel, in my exile, will bless the effort to establish similar refuges in our beloved Confederacy. A good word from you, sir, I feel sure, will aid the effort very much.

Believe me, sir, most respectfully,

Your friend and obedient servant,

A. D. McCOY.

RICHMOND, VA., September 25th, 1863.

DEAR SIR: I have received your letter of the 4th instant, and take pleasure in expressing my approval of the scheme set forth in the accompanying circular of the school to be established at Livingston, in which, in addition to a good English and Classical education, the pupils will have an opportunity to acquire a thorough knowledge of a trade.

I agree with you entirely in the opinion, that any honest work is honorable employment, and that the community would be much benefitted if every member of it was practically acquainted with some mechanical pursuit.

The people of these States have been successful agriculturalists, have afforded many illustrious examples of eminence in all the professions, have fixed the admiration of the world by the skill of their Generals and the prowess of their troops in war, and there is no reason to think that they are not qualified to excel in any occupation requiring high mental and physical endowments. The absolute necessity which they now feel for sending abroad for the products of the skill and industry of foreign nations, and the difficulty experienced in importing them, should persuade everybody

of the importance of educating citizens of the country in the manufacturing arts.

I hope, therefore, sir, that your efforts will receive proper support, and that the school will send out many pupils well prepared for usefulness.

The laudable purpose to which you intend to devote the profits of the enterprise, and the liberal promises you make to those who may continue at the institution until they become of age, should secure for the undertaking general favor.

With assurances of my best wishes, .

I am very respectfully, your fellow-citizen,

JEFFERSON DAVIS.

REV. A. D. MCCOY, Livingston, Alabama.

DEDICATION.

This first-fruit of my pen is most lovingly dedicated to my aged and venerable Mother, to whom I am inexpressibly indebted, in that from a child she has caused me to know the Holy Scriptures.

A. D. McC.

P R E F A C E .

The following letters were first intended to be published in the Livingston (Ala.) *Journal*, edited by Capt. Ben. F. Herr. But upon consultation, it was determined that the effect designed to be produced would be reached more effectually by their appearing together, than in a series. If they shall, in any wise, correct errors and produce relief to the needy and industrious, the writer will be thankful to God for having been the author of them. They are commended to the blessing of the Holy Trinity—the one living and true God.

THE AUTHOR.

NEW ORLEANS, LA., October 18, A. D. 1865.

LETTER I.

LIVINGSTON, ALA., September, 1865.

MY DEAR CAPTAIN—Somewhat late in life, I am thinking that I may become an author, and purpose, through the columns of your journal, to offer some thoughts on Labor in the South, its Past, its Present and its Future.

These thoughts are offered as suggestions, with the hope that they may lighten the oppression of spirits, and aid to dispel the fearful forebodings of our people. Indeed, almost every man and woman we meet indicates a very disturbed state of mind. They say, "Every thing is so dark now, and in the future there is no light." Upon the South has fallen that condition of which our blessed Savior speaks. In this part of the nation is "distress with perplexity—men's hearts failing them for fear." Our miseries are so complicated that we know not where to flee for refuge, and we seem to be asking, "who will shew us any good?" While the gloom is so deep the feeblest taper may be welcome. The thoughts I suggest may be to some a light.

We must ever bear in mind, gentle reader, that the obligations of the Amnesty oath are upon me. Nothing must be written which will be against those sacred and most binding duties. In what I may write, I hope to be "saved from all error, ignorance, pride and prejudice," and bear continually in mind, that our final Judge has said, "ALL liars shall have their portion in the lake which burneth with fire and brimstone."

Some may wish to know who it is that ventures to offer

himself as a guide at such a time as this. To save time and inquiry, I now say, it is one born in New Jersey, in 1813, when it was a slave State. His father then, and for several years after, owned slaves. In 1822, his parents moved to New York City. He carried with him the love he had for negroes in his early childhood. At twelve years of age he went as an apprentice to learn the trade of a coach and wagon-maker. At fifteen, his health being threatened, he left that very laborious business and spent a year in learning to lay bricks and to plaster. During two months of the winter of 1829-30, he visited every abode of blacks he could find in New York city, acting as almoner for some six men of large wealth and great liberality. He then went to school and daily working at one or the other of his trades, he met the expense of his living and schooling. In 1833, he was urged to become Superintendent of the Colony in Liberia, but thought himself too young and inexperienced. That year he went to Northern Indiana. Four years after, he removed to Grand River, Michigan. These five years were employed, two in teaching, the remainder in the duties of a minister of Christ. He became a pastor in Lowell, Massachusetts, in 1839, and resided there nearly five years; then removed to Fall River, in the same State, and continued there about three years. He removed in 1847 to Louisiana, and served ten years in the Red River country. In 1850, he was asked by Bishop Gadsden, of South Carolina, if he would accept the office of Bishop of the Protestant Episcopal Church in Africa—he declined. On Red River, he instructed statedly three congregations of whites and eight congregations of blacks. The latter, in the aggregate, numbered sixteen hundred. Occasionally, in that country, he ministered to many thousands besides, as he could have

them assembled, on his many journeyings. In 1857, he removed to New Orleans, and took charge of what used to be the Seamen's Bethel, now St. Peter's church. He was there until the 4th of June, 1863, when, being exiled, he came to Livingston, Alabama—expecting early in November to resume his duties in New Orleans.

It will be seen that he has had ample opportunities for observing and comparing the free labor of whites with slave labor. He confidently hopes, from all that he may suggest, some, if not many, may be shown how to obtain relief from difficulties which seem to make our case hopeless. He trusts the result of this new effort, by God's blessing, may be to provide good homes, profitable employment and good education for many whose husbands and fathers have been taken from them in the late disastrous war, and for very many others.

LETTER II.

LIVINGSTON, ALA., September, 1865.

MY DEAR CAPTAIN—In riding from Choctaw county with an unusually intelligent negro the other day, I was highly entertained with his joyous narration of the happy days he had passed in sport with his young masters. After listening to him a long while, I asked, "Well, Joe, I should like to know which affords you the most pleasure just now, to look back or to look forward." He replied, "to look back," and "if I could only be where I was twelve years ago, I would be as happy as I can be." I said, "I have no doubt of it." In "truth and soberness," I have no doubt that if all of African descent, in these States, could be placed where they were twelve years ago, it would be the greatest possible change to their advantage. With very few exceptions, they were a thousand times better off every way than they are now, or can reasonably be expected to become for the next hundred years, in my most deliberate judgment. They were well housed, well fed and clothed, well cared for when they were sick and nursed most assiduously. The little children were watchfully kept out of harm's way, and the old and infirm were suitably provided for, by the person or family who had enjoyed the fruit of their labor, when they were possessed of the full vigor of their strength. When they were slaves, therefore, they were *more richly compensated* than they can ever be in the future. Under the representations of those who are opposed to the institution, a different opinion has generally prevailed on this point in Europe and

in the North and West. When at Cincinnati, Ohio, in 1850, I visited a friend of my youth, to whom and his family I was very strongly attached from the remembrance of the many favors I had received from their liberal hands. The second time I called upon them, the above named point came under discussion in this wise: Mr. S—— inquired whether I ever read to my people, who were slaveholders, that passage of holy scripture which speaks of keeping back the wages, by fraud, of those who have reaped down their fields. I said, "O yes, sir, it was the second lesson of the evening service, the very last Sunday I was at home." But he inquired, "Did you explain and apply it?" I replied, "No, sir, for the good reason that it is so plain it cannot be misunderstood. Nothing is clearer," said I, "than that if a man accepts the labor of his fellow-man without suitably rewarding him, he does very wrong. I hope," said I, "you do not think our Southern people do this." "But," he replied, "I do think so, and it is so." I said, "if you, sir, could listen to me without becoming angry, I think I could show you that the Southerners pay their negroes higher wages than you Northern folks pay for white labor." He said, "Well, I would like to know how you make that out." "Well," said I, "listen without interrupting me, and I will tell you. They begin when the child is first born to see that it is clothed, fed and protected, in sickness and in health, and the pay increases as the child grows, until it is ten or twelve years of age; before which time the child has scarcely earned its salt any one day. All this is pay beforehand for labor to be rendered. Then, during all the period of labor the servant is furnished with a good house, substantial board and clothes, and, if sick, the best medical attention that can be procured is given. The planter and his wife and family devote them-

selves to the work of nursing, if the case is a critical one, and besides this, as a general rule, they have ground given them to cultivate for themselves, and many an opportunity is offered them to work for their own profit. When they are crippled, or wholly disabled, as if they become old and infirm, they are just as well provided for, and attended to, as they were before, and when they die they are decently buried. This compensation which they receive towards the end of life, is as wages for their past labor, laid up for them in the hands of their masters. And," said I, "this is remarkable, since I have lived in the South, I have never heard of one of these working people becoming a pauper, to be supported at the cost of the public; but the person or the family for whom the servant has wrought always paid the expenses. Now, if you put all this together, sir, I think you will see that our people pay better wages than yours." After I had finished what I had to say, Mr. S—— said, "Now would you like to know what I think of you?" "Yes," I replied. Said he, "I think you are on the road to the devil, and going on as fast as possible." I answered, "I can only say that it had been my intention to take a different direction. But I perceive that you are angry, and before I become so, I think it best to say, "“good night.”"

LETTER III.

LIVINGSTON, ALA., September, 1865.

MY DEAR CAPTAIN—As the system of labor in the South was, the ministers of the gospel found one great advantage in the prosecution of their work. On the plantations, their congregations were regular attendants upon the services in all weathers. Sometimes under a burning sun, at other times in the rain, the rides to the estates were not so very pleasant. The knowledge that those we expected would be assembled for divine service, gave the courage necessary to meet the trial. On Red River I had three services for these people, almost every Sunday, after having attended to the Sunday School and the morning service for whites. During a period of eight years, weather never hindered me from meeting my appointment in a single instance, winter or summer; so that the services and the sermons had the effect which their stated ministration will usually produce. Many of the servants were converted, and after their change rapidly grew in grace and in the knowledge of the truth as it is in Jesus. Most delightful was the improvement of these people in all holy conversation and godliness. True, all of them could not read; but I have rarely officiated on an estate where some of the servants had not this knowledge. And I will add, this privilege would have been greatly extended but for the reasonable fear that the enemies of slavery would use it for the diffusion of their pestiferous and disorganizing productions. I never knew a planter to hesitate to allow the free distribution, among his servants, of copies of

the Holy Scriptures, or the Book of Common Prayer, and many hundreds of copies of both have I given to slaves. I have been on some plantations where there were large choirs of singers, each with his book in hand, singing lustily with a good courage, and thus leading the praises of God, in which every one present appeared heartily to join. Never has my soul been more stirred with sacred melody than on these occasions, and fond memory dwells upon them as on glimpses of a better world, and my heart sickens to think that those assemblies are all broken up, for all time to come, and those who composed them are dispersed, never more to convene at the sound of the plantation bell. Surely the active enemies of slavery cannot know what they have done in this to hinder the salvation of men. They may exult in the thought that they have destroyed an institution which they considered wrong. But was the relation of master and slave wrong? Was not Abraham an owner of a very large number of slaves, and would his great and good God have allowed him, his friend, to live and die in this wrong, if it was as egregious as in modern times, and in our country it has been represented? Were not Isaac and Jacob slaveholders from the time they owned any thing until they died? And did the God of Abram, Isaac and Jacob never intimate that in this they were living in sin and in danger of death eternal? Modern abolitionists, who claim to be amongst the most conscientious of all people, would not sit at the holy communion with a slaveholder. Do you think that they can possibly be persuaded to sit down with Abraham, Isaac and Jacob in the kingdom of heaven? If slavery was so very wrong, why did not Moses, or the prophets, or some of the Psalms thus speak of it? It was all around them always. If wrong, it is one of the wrongs

that even Solomon did not discover. Why did not the faithful and true witness, the blessed and holy Jesus somewhere lift up his voice against it? It was all around him while he was in the flesh on earth. How could such a sin be winked at by the zealous St. Peter, or the faithful St. Paul? Was not the love of St. John true enough to have moved him to reprove it, if it had been so sinful? One man in Boston, standing as a minister, said, that in some respects he was superior to Jesus Christ. Others may have thought likewise of themselves, and this may lead to the secret.

LETTER IV.

LIVINGSTON, ALA., September, 1865.

MY DEAR CAPTAIN—When you turn from the past and consider the present condition of Labor in the South, did you ever see a greater contrast? Did you ever read on the pages of any history, where an entire people, inhabiting so many and great States, have been so suddenly and so thoroughly upset in all their plans of labor in the field, the work-shop and household? Why, a very short time ago this portion of the land was as the garden of Eden. It is now a desolate wilderness. Joy and gladness were met in the mansions and in the cabins. Now you meet only dejection, sadness and gloom, among the high and the humble. Merriment has ceased in the home of the planter, and the gushing joyousness of the servants is gone. Where industry, order, quiet and prosperity were seen, the very opposite to all these exist. The plans of our proprietors have all been thwarted, and the humble, dutiful spirit of the servants is among the things only to be remembered. He who can discover how or when society can be brought back to the orderly condition required to inspire mutual confidence among the various classes of our population, would be welcomed almost as an angel of God. Where is the one neighborhood in all our borders where contracts are faithfully stuck to by those who have agreed to work faithfully? Where is the one plantation where the hired hands do one-half the work they did before the surrender? I have not been able to hear of one far or near. The end of the year

is approaching, the autumn winds begin to blow, and where is the one planter who has "freedmen" engaged to cultivate his lands and gather in the crop the next year? I have not heard of one anywhere. Ah! my dear sir, the beauty of this land is at present gone. Time was among us when confidence and real affection were mutual between master and slave. The former stood as tall spreading oaks, and the latter were as noble vines entwined about the trunks and spreading over the branches. The dew and the rain of heaven, in their season, descended upon both. The oaks were strengthened and the vines grew with unexampled luxuriance; the rich foliage of both were so intertwined as to present to the eye one view. The fruit of the vines blest our own land in every portion of it, and gave to the most distant nations of the civilized world employment and comfort. It enriched the merchants and manufacturers, and provided food and clothing to millions of the poor and needy. Not a few envied the usefulness of the vines, and looked with evident pain on the strength and prosperity of the oaks, which bore up and gave strength to them. So, after a long muttering of distant thunder, and many lurid flashes, only regarded at first as innocent as the heat-lightning of a quiet summer evening, a tempest came from the direction of East by North. It blew with gradually increasing strength, steadily for years. At length it gained the force of the hurricane, and suddenly, in its rage, it tore all these vines from all the oaks in our land, exhausting the vital strength of the trees, and causing the vines to lie prostrate, casting all the branches into inextricable disorder and confusion, so that thousands upon thousands of the tendrils, without their accustomed care, and wholly out of their natural place, have died already. Not a few of the

stronger branches have been crushed miserably; and some good judges of the nature of this vine think will soon perish, and come to a fearful end. To restore slavery as it was is as impossible as to elevate and replace a huge vine and its branches after it has once been cut loose and thrown down. It would demand the exercise of the special wisdom and power of Almighty God. Mortals cannot do it. So let us rest in the conclusion that the old system of labor in the South is gone, and forever. We, therefore, must employ ourselves as projectors, using our best judgment, industry and skill to discover a plan of labor for the future, which will bring the greatest good to the greatest number.

LETTER V.

LIVINGSTON, ALA., September, 1865.

MY DEAR CAPTAIN—The inquiry, “what can we do?” is now heard in all portions of the Southern country; especially urgent are they in pressing it, who have large tracts of land which they used to cultivate with a great number of slaves, who have been lately wedded to a certain unknown and very uncertain character called Liberty, and judging from the experience of the past four or five months, they seem to be bent upon passing, free from labor, their joyous honey-moon for at least a year or two. I have yet met with no one Southern man who expects to get much work out of the negroes for that time at least. What shall we do, then? Shall we give up our lands, forsake our improvements, let our fields become overgrown as a wilderness? O, no! “Arise and be doing, and the Lord will be with you.” “Trust in the Lord and do good, dwell in the land, and verily thou shalt be fed.” You may hold your landed estates as you have done. Retain what of your working stock and implements of husbandry are left to you, and add to them as your means will enable you. If you will cast your eyes over the country, you will ascertain that there are many thousands of respectable families, the heads of which fell in battle, or sickened and died in our camps or hospitals. In many such families there are sons and daughters, strong and able to work. Such families can be found in cities and in various parts of the country, who are proud of the parent who risked his life for the salvation, as he thought, of his country. Many of them have been deprived of all their

means of support, and they cannot stoop to ask alms of those for whom the dear ones died. In these desolate homes are gathered sons—twenty, eighteen, sixteen, fourteen, twelve and ten years of age—ready to put their hands to the plough, the axe or the hoe. It is expected that many in our land who will not work, think they will live by robbing and stealing from planters. You need to have all portions of your estate as well guarded as possible against such depredations. Why not, then, divide your lands into farms of suitable size for several families, whom you may obtain to reside upon and cultivate them? Erect on them houses, neat, cheap and most comfortable, such as what are called the “cat-and-clay” houses, at first built by the Spanish and French settlers in all parts of Louisiana. They are very cool in summer and warm in winter. Add to them the few out buildings required by each family, and divide among them your live stock and farming utensils. See that each family is supplied with food sufficient for them. That the arrangement may secure as much of essential permanency as possible, make contracts with the sons until each is of age. Let the older ones be engaged to work as men usually do, the entire day. Those boys under sixteen years of age, divide into two bands—let one of these bands work five hours in the morning and be in school in the afternoon, and the other, who has been in school in the morning, take their places in the evening. Let your contracts be so made, that when exigencies arise, at any season of the year, you may concentrate the labor on any portion of the estate requiring it. Engage to pay “just and equal” wages to those who may cultivate your lands, according to the several abilities of those employed. Let half of these wages be paid at suitable intervals, that the wants, beside necessary food,

may be supplied. The other half retained, giving your obligation for it, amply secured, at the end of each year bearing interest. Let these obligations be paid when each son becomes of age, if he shall have complied with the terms of his contract. If there is doubt whether he has, let the question be submitted to the decision of disinterested persons, or the proper legal authorities. Each farm should be kept as independent of the other as can be consistently with the unity of the whole estate. If you think you would be embarrassed in the direction of such a different system of labor, then employ as agent for the estate some gentlemanly, judicious and skillful man, who has been used to give such direction. Through him you may have your lands cultivated as you desire, and such stock raised as you wish to produce. Retain in your own hands the decision of all questions arising between the agent and the farmers, and let such agents have only the office of directors and instructors in the agricultural work, that there may be no intrusion into the sacred privacy of the several families. The daughters of such households will find useful employment in the several domestic duties. It would be easy for them to add to their comfort and revenue by spinning, sewing and weaving. With the use of modern improvements in mechanism, these branches of industry would yield a most liberal compensation for the labor. After long and most patient deliberation, I can see no insurmountable difficulty in putting such a system as I have sketched into operation, to a large extent, by the end of the present year. I know there are many and great difficulties in the way; but I earnestly believe that this system can be put into full and complete operation as easily as any other. I know there are many poor all over the country who deem it a degradation to work. For such

I have no sympathy. I most earnestly believe, he that will not work, neither should he eat. I further believe it to be an actual and fruitful sin against God and good society to be lazy, or encourage laziness in others, by supporting the able-bodied without requiring them to work. There are maimed, aged, sick and needy persons in the world enough to consume all the alms philanthropists can give. To give to the lazy, is to rob the needy. Industrious, laboring families are to be found in all our cities, who are willing and able to labor. They can be first employed and teach others the advantages of industry by their own prosperous example. If such teaching would not correct their errors—if they perish, their blood will be on their own heads. Philanthropists are excused if they open the way for their indigent neighbors to live and prosper.

LETTER VI.

LIVINGSTON, ALA., September, 1865.

MY DEAR CAPTAIN--In the plan for Labor in the South for the future, it will be seen that I have left out the negro. It is for the reasons I have stated. That race are, with very few exceptions, most sadly demoralized throughout all our borders. The few who are uncontaminated, may be hired on the estates to get timber and fencing, and do other such like work. The negroes are unfaithful in their contracts, and therefore unreliable. They have been taught by the Abolitionists that their former owners are their enemies, not to be trusted by them. This teaching of servants is quite otherwise than that which St. Paul instructed Timothy to "teach and exhort."—1 Tim., 6: 1--6. Such a teacher consents not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to Godliness. He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil-surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: *from such withdraw thyself.*" This latter clause, some of us thought, gave us divine authority to secede from such men. No one who knows of what has passed in these States the last four years can doubt but that they have suffered all these evil effects of this false teaching. Can they be better described by any uninspired writer? Then, if thousands of servants, as the result of such teaching, are without house, food or raiment, ought we not, in our

extremely impoverished condition, to be relieved from the care and responsibility of providing for these people? If they will not faithfully work, we cannot support them. Our means for so doing have been taken from us. It is as much as we can possibly do to provide for the whites to whom we are more intimately related. We are as friendly as ever to the negro—our thanks are unbounded to the race that they remained so quiet, docile and obedient everywhere, when the men of the country had left their homes to be gone for four years. Never did any working people behave themselves better under such circumstances. This is the opinion of every intelligent man and woman I ever conversed with on the subject. We therefore do not blame, but praise them. If the people of the North, and of Europe had occupied themselves with their own matters until the people of the South had begun seriously to meddle with any real or supposed evils of their systems of labor, there would have been no war from this cause, on this continent, for a thousand years at least. And the servants of the South would have been left to go on in their paths of improvement and elevation. They, as a race, have advanced very far in all that dignifies and refines human nature, from what they were, when their ancestors were sold here, and their future improvement, if undisturbed, would, for many reasons, have been much more rapid than their past. History does not show, in any age, five millions of blacks, from the tribes which the ancestors of our servants belonged to, who equaled them in valuable attainments, physical, intellectual, moral and social. We think it but just, therefore, that those who have destroyed the good homes of these people should be at the expense of providing for them. The merchants of several countries in Europe, New England and other Northern States,

reaped all the gain from the slave trade which brought this class to the South. The descendants of these merchants are now luxuriating in the enjoyment of the fortunes obtained by the traffic in slaves. Our ancestors paid them their prices for these people. They made the first and greatest profits out of the institution; and I have to hear of the motion of the first one of them to refund anything to the families of the purchasers of the property which has now been rendered valueless. Surely it cannot be reasonable to give us the bearing of the burden of the thousands of helpless negroes. They must gather their bread from the hands which hold it; we have it not. What better field of charity can all the anti-slavery societies, everywhere, find, than to raise funds and provide for those whom their labors and expenditures have turned out to cold, nakedness, want, sickness and death? There will be use for all the funds which all the friends of the black man, in all countries, can raise to relieve the sick and the needy among them. They must be cared for and supplied. Is anything more reasonable than that those who have enriched themselves by abolition discussions and efforts, should supply the means, aided by those who were made rich by selling us the slaves?

APPENDIX.

THE LAW.

I. Thou shalt have no other gods but me.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them; For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and show mercy unto thousands of them that love me, and keep my Commandments.

III. Thou shalt not take the name of the Lord thy God in vain: For the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember that thou keep holy the Sabbath day. Six days shalt thou labor, and do all thou hast to do; but the seventh day is the Sabbath of the Lord thy God: In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man servant, and thy maid servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; Wherefore the Lord blessed the seventh day, and hallowed it.

V. Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Lord, have mercy upon us, and write all these Thy laws in our hearts, we beseech Thee.

Hear also what our Lord Jesus Christ saith:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great Commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two Commandments hang all the law and the prophets.

MY DUTY TOWARDS GOD IS:

1. To believe in him.
 2. To fear him.
 3. To love him with all my heart, with all my mind, with all my soul, and with all my strength.
 4. To worship him.
 5. To give him thanks.
 6. To put my whole trust in him.
 7. To call upon him.
 8. To honor his holy Name and his Word.
 9. To serve him truly all the days of my life.
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MY DUTY TO MY NEIGHBOR IS:

1. To love him as myself, and to do to all men as I would they should do unto me.
2. To love, honor and succor my father and my mother.
3. To honor and obey the Civil Authority.
4. To submit myself to all my governors, teachers, spiritual pastors and masters.
5. To order myself lowly and reverently to all my betters.
6. To hurt nobody by word or deed.
7. To be true and just in all my dealings.
8. To bear no malice or hatred in my heart.
9. To keep my hands from picking and stealing, and my tongue from evil-speaking, lying and slandering.
10. To keep my body in temperance, soberness, and chastity.
11. Not to covet nor desire other men's goods.
12. To LEARN and LABOR truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me.

Our Father who art in Heaven, Hallowed be Thy name; Thy Kingdom come; Thy will be done on earth, as it is heaven. Give us this day

day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation ; but deliver us from evil. Amen.

In this prayer, I desire my Lord God our heavenly Father, who is the giver of all goodness,

1. To send his grace unto me and to all people.
2. That we may worship him. serve him, and obey him as we ought to do.
3. And I pray unto God, that he will send us all things that are needful, both for our souls and bodies.
4. That he will be merciful unto us, and forgive us our sins.
5. That it will please him to save and defend us in all dangers, both of soul and body.
6. That he will keep us from all sin and wickedness, and from our spiritual enemy, and from everlasting death.

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